Regd. No. L.-2942

إن الدين عند الله الإسلام

Digitized by Khilafat Library Rabwah

The REVIEW of RELIGIONS

Edited by A. Q. NIAZ, B.A.

Vol. XXXVII, No. 12

December, 1938

CONTENTS

- **The Ahmadiyya Movement**
  —Sir Mohammad Zafrullah Khan
- **Democracy in Islam**
  —Paul Simpson M. Elray
- **Facing Facts in Japan**
- **Miracle of Splitting the Moon**
- **Reviews**

آزادی

جان اسٹورٹ مل کی کتاب لبرٹی کا صحیح اور بامحاورہ ترجمہ جو سایسات کے درس کا ایک اہم جزو ہے۔ مل انگلستان کے ان ارباب فکر میں سے ہے جس نے اپنی بلند خیالی اور زور قلم سے یورپ کے اہل فکر میں اپنا لوہا منوالیا۔

مترجمہ

جناب سعید انصاری صاحب ایم اے (کولمبیا)

مقدمہ از پروفیسر محمد مجیب صاحب بی اے (آکسن)

قیمت عہ

مکتبہ جامعہ دہلی

معاہدہ عمرانی

از ژاں ژاک رُوسو

مترجمہ ڈاکٹر محمود حسین خاں صاحب ایم اے پی ایچ ڈی

حریت، اخوت اور مساوات جس کا روحانی پیام دنیا کو اسلام نے پہنچایا تھا اس کی سیاسی تبلیغ یورپ میں روسو کے معاہدۂ عمرانی نے کی، روسو کا کمال یہ ہے کہ اس نے سیاست مدن کے دقیق مسائل باتوں باتوں میں سمجھا دئے ہیں۔ اس کی یہ کتاب جو معنوی حیثیت سے فلسفہ سیاست کی سب سے اہم کتاب ہے زبان اور طرز بیان کے لحاظ سے سب سے سہل ہے۔ قیمت عہ

مکتبہ جامعہ دہلی

Digitized by Khilafat Library Rabwah

IF . . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT OR THE TRUE ISLAM

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad

HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner. briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT QADIAN Ph India

The
Review of Religions

Vol. XXXVII DECEMBER 1938 No. 12

Digitized by Khilafat Library Rabwah

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE AHMADIYYA MOVEMENT—I*

Lord Blanesburgh, Imam, Ladies and Gentlemen

The last occasion when I was asked to address a meeting at the Mosque, the subject of my address was the history and the significance of the Ahmadiyya Movement. As most of you must be aware, we who are attached to this Mosque here are members of the Ahmadiyya Movement, and I found that there was so much misconception with regard to what the Ahmadiyya Movement stood for that when I was called upon to speak on that occasion I chose that as being the subject of my address. That address related more to the position which the Movement occupies in the history of Islam, its relation, more perhaps on the doctrinal side, to what is generally described as Islam. I do not want any misconception to arise even from this little description of my address on that occasion. On that occasion I tried to justify the claim of the Ahmadiyya Movement that the Movement *is* Islam, and that today Islam is expressed in its completest form only in the Ahmadiyya Movement.

*This address was delivered by Sir Mohammad Zafrullah Khan at the London Mosque, 63, Melrose Road, on 11th February, 1938, with Lord Blanesburgh in the chair.

Digitized by Khilafat Library Rabwah

Today I propose, for the same reason, for the reason that there is a good deal of lack of knowledge on the subject and often there is a good deal of misconception, to go further, not so much into the doctrinal aspect of the Ahmadiyya Movement but to its present position, some aspects of its organisation and what it stands for on the practical side of our lives, though perhaps in one or two sentences I would also have to refer to the claims of the Founder of the Movement.

Before I go any further, I must make one observation—that, in the Twentieth Century, fairly well advanced now, and speaking not too far from the centre of this big city, which again in its turn is the centre of the civilised world, what I am saying this afternoon might be extremely strange to most of you. I am afraid what I said on the last occasion sounded perhaps even stranger. But I do assure you that, whatever your judgment with regard to these matters of which I am going to speak, we members of the Ahmadiyya Movement are a perfectly sane body of men and women, and therefore please do judge of whatever you may hear this afternoon from that point of view.

Now I explained on the last occasion that the Movement is only about fifty years old, and that it was founded by the late Mirza Ghulam Ahmad of Qadian (and Qadian continues to be the centre of the Movement), who claimed to have come in the power and spirit of Jesus. He claimed to be a prophet, in the sense that he was the recipient of a revelation, and that in these days it had been entrusted to him by the Divine Wisdom to interpret the true Islam to the world and to call people back to the true faith. That in brief was his claim. We, like the rest of the Muslims, believe in the finality of the revelation of the Quran, in the sense that it is the lastly revealed code of Laws; but we do believe that revelation between God and man continues and will continue. It is one of those startling things that might lead you to believe that we might have become unbalanced; but

Digitized by Khilafat Library Rabwah

not only do we believe in it as a doctrine, but many of us believe in it from experience. That excludes the possibility merely of taking things on trust. We believe that revelation, different in quantity and quality, having regard to the ability of the recipient, continues and will continue, and that, for the safeguarding of Islam, for preserving the inner spiritual essence of Islam, God continues to raise in different ages people who, under Divine guidance, present Islam on the basis of the Holy Quran itself, not going outside or claiming or pretending to go outside it.

That, having regard to the limits of time, must be enough for an explanation with regard to the claim of the Founder and how the Movement came to be founded and what it stands for.

Well then, there was great opposition to it, great persecution, and it continues; but it is not that aspect of it that I want to dwell upon this afternoon. It was not a matter of surprise that a thing like that should evoke very severe opposition and persecution. As a matter of fact it would have lacked something of truth and vitality if it had not evoked that kind of opposition and persecution.

But, as I say, this afternoon I want to deal briefly with the practical aspects of it.

The Founder of the Movement died in May 1908—nearly thirty years ago, and was succeeded by one who is known as the first Khalifa, Hazrat Maulvi Nur-ud-Din. He was a great physician, apart from being a great spiritual leader, and he died in March 1914. He was succeeded by the present Head of the Ahmadiyya Community, who is therefore known as the second Khalifa.

Now the first aspect with regard to the Movement on its practical side on which I want to make a few observations in the beginning is the eternal conflict that arises between the secular power and the spiritual

Digitized by Khilafat Library Rabwah

power. We had the hope that in this case, as I have said, in the Twentieth Century when things can be so easily explained, it would not arise in any very acute form. Perhaps it has not arisen in any very acute form, but there have been occasional misunderstandings, both on the part of those who are responsible for certain functions of Government, and also on the part of those not connected with Government. Perhaps therefore there must be some difficulty always for people to reconcile these things when they arise. Take the position there of the Khalifa, who is responsible for the policy of the Movement, the membership at large, to the secular power. There the principle, in accordance with Islamic teaching, has been the principle as explained so clearly nearly 2,000 years ago—Render unto Cæsar that which belongs to Cæsar and render unto God that which belongs to God. That is to say, it is one of the fundamental principles of the Ahmadiyya Movement that members of the Movement must be loyal to the Government of the country in which they are living. That is to say, those of us who are in India must be loyal to the Government of that country. Those who live, let us say, in Persia, have to be loyal to the Government of that country. And so on.

However acute might become the need of reformation on the secular side of Government, it is not to be attempted or carried through by violent or disloyal methods. That is a policy which is unwelcome to a good many of the younger generation, but that is the policy and that is the teaching of the Movement: not devised by us, but because we conceive that that is the Islamic Doctrine on the point.

Nevertheless it has sometimes been thought: "Here is this Community, disciplined, well-organised, growing, and owing spiritual allegiance to one man, obeying one man in the spiritual field, and holding the spirit above the body in all matters, upholding the faith above the world, as it is one of their doctrines, and therefore it must be ultimately, to the secular side,

Digitized by Khilafat Library Rabwah

a dangerous movement," If that misconception has arisen anywhere, it is entirely an unsupportable misconception. There is nothing in support of it. For one thing, the Ahmadiyya Movement is not, in any sense, a secret movement at all ; there is not one of its doctrines or teachings that is not public to the whole world. And no movement can, in that sense, be a dangerous movement, if it is not, in any of its activities, a secret movement.

Secondly, the Movement has never been accused of preaching one thing and practising another – never been accused of putting forward a principle which it does not hold ; and therefore when we say that that is our fundamental principle on the secular side, however great may be the influence or however small which we might exercise in the political field, the fundamental principle remains that we shall never be party to any violent movement in the political field. Our Movement might be open to condemnation from another angle, for being too big ; but it cannot be open to condemnation from a secular power on the ground that it seeks to interfere with things which fall in that sphere.

We know, and make no secret of it, that as time passes we shall be a stronger and stronger influence, not only in our own country but in many countries, and the greater part of the world ; this is the position we are looking forward to on the basis of our own teachings and prophecies and other indications : but we shall never be violent upsetters of the order of things. We *are* committed to upsetting all sorts of orders—we are, in that sense, great revolutionaries, or you might say counter-revolutionaries, in the sense that we want to upset everything on the social or political or religious side which is incompatible with what we believe to be the teachings of Islam. We want to restore the Islamic social order ; we want to restore the Islamic economic order ; we want to restore the Islamic political organisation in the world. But though we are great

Digitized by Khilafat Library Rabwah

revolutionaries, and, in that sense, for those people who are attached to things that are opposed to Islam, even dangerous revolutionaries—in our aims, yes; but in our methods—our method is the conquest of people's minds; the conquest of people's hearts; convincing people that certain things for which we stand are the things that will be leading humanity back to peace and dignity in life, and in this way to bring about revolution, but not in the way of which we have been suspected.

So much for the relationship with the secular side. As I have said, these things have been explained over and over again and have left no room for misconception, but I am afraid occasionally misconception has arisen, and I wanted to make perfectly clear that when we are talking about the organisation of the Community, perhaps certain things might give rise to the suspicion that we were people who wanted to do things underhand. We are not people of that kind in any sense whatever. In truth, there are difficulties enough in our way in trying to do them fairly openly. But it is not our method to do them secretly or underground, or to say one thing and to mean another.

Now, to come to the more positive side. I have told you somethings we do not intend. I have also indicated what we do intend. The organisation of the Community takes this from. At the head of the Community, as I have said, is the Khalifa, to whom every member of the Community owes spiritual allegiance. But when I say that, please do not run away with the idea that spiritual allegiance to the Khalifa, in the sense we understand it, means merely that within the purely religious or spiritual sphere we are to look up to him as our leader. That would not be a correct picture, because those of you who have made any study of Islam must have realised that Islam seeks to regulate a man's life in all its significance, at any rate with regard to fundamentals. With regard to details, each person, in individual matters in his creed or community or country, in communal matters,

Digitized by Khilafat Library Rabwah

or national matters, is left to his own decision. But there are certain fundamental lines along which Islam wants to found a man's life. Therefore, when we say that every member of the Community owes spiritual allegiance to the Khalifa, it means spiritual allegiance in all aspects of life with regard to those fundamentals which Islam has sought to govern. This is something of very great importance with regard to the Islamic position, and I think I am justified in taking up your time over this question this afternoon, because as time passes the question of the Khalifa's position and the allegiance one owes to him will become more and more important.

He himself in turn is regulated completely by what is known as the Shariat, that is to say the Law of Islam as laid down in the Quran and the Traditions of the Holy Prophet, and deducible from the example of the Holy Prophet himself. He has no authority to go beyond, and his principal function is to see that the Shariat is enforced. That is the circumscribing law to which he is subject as completely and to the same extent as every other member of the Community. But, subject to that, and for the purpose of giving effective enforcement to the law of Islam, all of us owe allegiance to the Khalifa and have to obey the directions that he gives with regard to discipline and organisation and all other activities of the Community, and, as you must have realised by this time, if Islam seeks to govern our lives in the fundamentals in all aspects, the directions issued by the Khalifa also seek to regulate and discipline our lives as Muslims in the entire range of human activities in all their aspects.

Then again, as regards the practical application of it, the Khalifa is assisted, if I may use the term, for the purpose of conveying to him the views of the Community on matters of fundamental importance that may arise, by an Advisory Council, which is called the Majlis-e-Mushawarat. The Advisory Council consists of a certain number of

Digitized by Khilafat Library Rabwah

people nominated by the Khalifa himself from the Central Organisation, but the large majority of its members are members elected by the affiliacted Associations. They meet once in the year, or oftener whenever the Khalifa desires, and certain problems, including the budget of the Community, are put before them. They are not a political party in the sense in which you have parties in the British Parliament, though a large number of them are elected. They are summoned by the Khalifa to give him advice on the matters that are put before them, but it is for the Khalifa to decide what he shall do with regard to those matters. In nine cases out of ten, in fact I might say in ninety-nine cases out of a hundred, the Khalifa accepts the advice given by the representatives of the Community and gives directions accordingly. But in theory as well as in practice he is free to accept the advice or to reject it, because the reponsibility is eventually his and not that of the advisers. When the members are summoned (and I have taken part in, if not all, a very large number of sittings of the Advisory Council myself) they are all warned that they are there not for a Party purpose, not for upholding certain things or opposing certain things, but to give advice. The Session always begins with a silent prayer that these people's deliberations be rightly guided, and they are told they have to give their honest advice on every question, no matter whether the advice of one man may be opposed to that of another. It is for the Khalifa to decide what action he shall take. I have seen, in the course of two days, more business, real business, transacted in the sittings of this Advisory Council than I have seen transacted in the ordinary session of the legislature.

That is on the advisory side.

With regard to the Executive side, the Khalifa has a number of what are called Nazirs; the nearest word I can use in English is a Secretary. This body of Secretaries, collectively, is called the Nazarat; you

Digitized by Khilafat Library Rabwah

might call it the Secretariat and each one of the members of this council is a Secretary, and their head is the Nazir A'la, the chief Secretary as you might call him, and these are the Executive and Administrative heads. These people carry out the policy of the Community as laid down by the Khalifa in all its details.

There is the Secretary for Education, who has one or two assistants. There is the Secretary for Propaganda, the Financial Secretary, and so on...about nine secretaries, I think, or more; I do not remember the exact number.

One department, though it is uot under a separate Secretary, will interest you; it is the Department of Justice. Here again the question of the secular and spiritual side often arises and has been open to misconceptions. Now certain kinds of jurisdiction, for instance to deal with more serious offences, vests in the secular side of Government, and no private community, if I might so describe it, can arrogate to itself jurisdiction in these matters, and no claim has ever been made for such jurisdiction. But in small matters involving discipline, and in all civil matters, it is a rule of the Community that if two members of the Community have a dispute among themselves they are not permitted to go into the ordinary Civil Courts. The whole of that matter is decided inside the Community according to the organisation of the community. Justice is then obtained without any appreciable expenditure of money. That is one great advantage. I think, on the whole, on the average it is obtained more expeditiously than in the ordinary Courts, and I think the decision when arrived at is nearer the truth of the matter than it would otherwise be. Of course in all matters where a man has to decide a case in which he himself is not a witness (if he were he would be disqualified from acting as Judge) he must very largely depend on what he is told of the facts of the case. But still in that kind of court, with the minimum of technical rules of evidence and procedure, and yet enough to safeguard against the

Digitized by Khilafat Library Rabwah

Judgment being based upon hearsay or prejudice, you may rely upon obtaining a judgment which is, as I say, nearer to the facts of the case than otherwise likely to be. But that is not its main advantage. Its main object is that there shall be no bitterness engendered between different members of the community by having to resort to ordinary Courts where all sorts of outside influences are brought to bear on the parties, and where they must submit themselves to all kinds of outside influences. Here a question might arise in the minds of some of you—you might say "It is a case of voluntary allegiance to the Khalifa. Yet here is this full system of administration of justice. How are you able to carry out your decrees under a purely voluntary system?" Well, this Department issues its decree, and it becomes the business of another Department called the Nazarat-Amur-e-Ama to see that the Decree is carried out by the people whom it affects. That is to say, the ultimate sanction is that if that person desires to continue a member of the organisation, as I am trying to explain it to you, he must carry out the decrees passed by its competent officials. The ultimate sanction is that. But it is extremely rare that they have to have recourse to expulsion. Very rarely they have had to do it. Usually the decree is carried out voluntarily.

That is only one aspect. I cannot mention all aspects in the course of the afternoon. But it is a typical aspect and will show you what kind of positive facts the community stands for.

Going on to ordinary activities of any community, as I said there is a Secretary for Education. Now, what do we do for education? Of course the main responsibility is that of Government, and we take full advantage of the ordinary schools and so on. Occasionally we set up a school where there are not any set up by the District authorities and so on. But our policy is not to set up schools, except as supplemental schools where something might be lacking, but our object is to see that members of our community

Digitized by Khilafat Library Rabwah

are educated to a degree where they may become not only useful citizens, but real Muslims, in the sense that they are at least able to understand the teachings of Islam and to give effect to them. Secular education becomes as important from this last point of view as from the first, and though our Community at the present moment is composed of people mainly from rural areas, and therefore of people from areas which are not well supplied with means of ordinary education and so on, we have a surprisingly high degree of literacy and education in our community.

Take the case of Qadian itself. It is not now in the ordinary sense a rural area. It is a place which has got eleven or twelve thousand people, out of whom about ten thousand people are members of the Community, and though perhaps if diligent search were made you might be able to discover a boy among the community who avoids going to school, you will not discover a single girl who does not go to school and is not being properly educated. To people who are familiar with conditions in India, and particularly with conditions in the Punjab, and the difficulty that those interested in the education of women encounter at every step, that would be considered a great achievement, more particulary as our Community is very particular with regard to the injunctions of Islam concerning Purdah. And here we give an illustration that a community, strictly adhering to restrictions of Islam regarding Purdah, is the foremost community with regard to the education of women, though it is a small community, though it is a comparatively poor community, and though the largest numbers of the Community come from rural areas.

That is one of the side issues. It is not an object in itself. It is only because we want to enable our people to be placed in a position where they should be able to appreciate what the Community stands for, and what it attempts to achieve in the world, and we are preparing our members in that sense. But it applies to everyone. Out of this number of ten thousand

Digitized by Khilafat Library Rabwah

people let us say five thousand would be below eighteen, or three thousand may be of school-going age, and out of that, fifteen hundred at least would be girls; and every boy goes, too. But out of those fifteen hundred girls, in this one little place, there is not one who does not go to school and is not taking her education seriously.

Similarly, with regard to almost every other activity in Qadian itself: we have now started a scheme, small in its beginning but likely to expand, with regard to—not only not permitting unemployment to grow in the Community but also that everybody should grow up to something useful in life. There is absolutely no prejudice among us with regard to manual labour. As a matter of fact it was laid down three years ago that every one of us at some time or other must do a certain amount of work. The Khalifa himself takes part in it when manual work is done by certain sections of people and he has a complete scheme on that side.

Then there is vocational training. We have a school of carpentry, a small smithy, a small glass-works, a hosiery works, extremely good furniture made, and so on. It is not our principal object, and when people are visiting these places we take pains to explain that it is not our object to turn Qadian into an industrial town and to show our progress on that side, but it is an indication of the concern that we have that, as a community, we shall be useful not merely on the religious side but also on the material side.

(To be concluded)

Digitized by Khilafat Library Rabwah

THE DEMOCRACY IN ISLAM

Reproduced from *The Moslem World* of October 1938. This artic'e is another welcome indication of the growing tendency among Christians to study Islam with an unprejudiced mind and to give praise when they are convinced that praise is due. The central idea in the estimate of Islam contained in this article is correct: Islam is indeed democratic in spirit – even more thoroughly so than any other system in the world, and Islamic democracy is the most sane, practicable and balanced.

In these days when democracy is being so tested and so contested, the eyes of the world are focussed upon the three countries commonly associated with democracy—Great Britain, France, and the United States. The weaker nations of the world look with concern especially to these nations for the future of democracy. Yet the future of democracy does not rest solely on the fate of those three nations. Islam —representing some 250,000,000 people scattered throughout many countries—is a power that cannot be ignored.

It may seem strange to look for democratic strength within Islam—a religious body usually associated with the denial of freedom, with dictatorial methods of government, and with many totalitarian practices. In spite of this popular conception, there are inherent in Islam principles that are basically democratic. In many cases, abuse has crept in and authoritative measures have so prevailed that Islam has come popularly to be regarded as the antithesis of democracy. Notwithstanding Islam's totalitarian aspect the fact remains that fascist powers have gained their greatest strength from Christian, rather than from Moslem, countries.

The purpose of this paper is to try to point out why democracy may find a strong, though unsuspected, ally in Islam. The arguments presented are intended

Digitized by Khilafat Library Rabwah

to illustrate that Islam, for its own adherents, is in spirit and intent fundamentally democratic. The fact that abuse of these practices has crept in, so that in some cases what was once democratic is now autocratic, does not exclude the prospect of Islam as a democratically any more than it would to accuse Christianity of being undemocratic because industrial autocracies have arisen within its boundaries. In spite of abuses, the fundamental and original intent is still valid. Undemocratic practices in Islam may be even more apparent to us than the equally undemocratic practices of lynching and industrial oligarchy in this country, but those abuses, either in Moslem or Christian countries, do not deny the basic intent of Islam or Christianity to be democratic. As Christians we have probably digressed as far from the original principles, teachings, and spirit of Jesus as the Moslems have from Mohammad, but inherent in both Christianity and Islam, considered as religions, is this bond of democracy.

Students of Islam, today, are endeavouring to get back to the spirit and prime purpose of Mohammad, as sincerely as Christian schoalrs are endeavouring to interpret our Scriptures in accord with the original intent of Jesus. In other words, in Islam as in Christianity, the real test comes not so much in current practices as in the original purpose and intent of the respective founders. If the basic and original spirit of the leaders was democratic and if there is a real desire to get back to root sources, then there is a real and powerful source of democratic strength to be found in Islam. Unsuspected as it may be, the countries of Great Britain, France, and the United States (commonly considered to be the great democracies of today), will undoubtedly find support for their democratic principles among Islamic countries. There is, at least, that democratic basis within Islam to which one can appeal and on which one can build.

A striking illustration to show that this spirit of democracy is still alive within Islam today comes from

Digitized by Khilafat Library Rabwah

the American University at Cairo, where sheikhs from Azhar University and Christian ministers have stood on the same platform and publicly discussed the relative merits of Islam and Christianity.

Perhaps it will be well to convey what is meant by this fundamentally democratic spirit of Islam by a few illustrations.

Until the time of Islam the conquered peoples had always been regarded as being absolutely at the mercy of the conquerer, regardless of the religion or nationality of the victo s and victims. Yet the Moslems theoretically regarded all conquered people who embraced Islam as co-equals. Those who preferred to keep their own religion might do so, provided they paid a tribute to help pay the cost of their defence. The Shu'ubiyyah controvercy is supporting evidence : the non-Arbs desired to have the equality which was their right as Moslems, but which the pure-blooded Arbs were unwilling to give them.

To be sure, taxes on unbelievers did later become exorbitant, but that abuse does not deny the democratic principles of Islamic culture.

Another illustration : The world in which Mohammad lived had its classes of free men and slaves. Indeed, slavery had long been an established institution of society accepted from time immemorial by Jew and Christian. Mohammad himself is accredited as discouraging thess class distinctions and regarding goodness as the only valid test of superiority. Mohammad's opposition is clearly shown in the teachings ascribed to him :

"Your brethren are they who are your servants, God having placed them under your care ; and he whose brother has been placed under his care must feed him with that which he eats, and clothe him with what wherewith he clothes himself. Do not ask them to do more than they can, and if you have assigned

Digitized by Khilafat Library Rabwah

them a task greater than they are able to cope with, then give them the help they require". (*The Arabs*. By Bertram Thomas, p. 148, British Ed. also to be found in Al-Bukhari, Al-Sahih, Kitab 49, Bab, 15.)

Indeed, this democratic temper was actually put into practice by some of the Caliphs.

" Had not the first caliph gone to the lengths of dividing the spoils of the raid equally between young and old, slave and free, male and female, for were not all believers brothers ? Had not the second clothed himself in coarse linen and sandals and fibre ? had he not on that historic visit to Jerusalam to receive its surrender entered the city walking, while at his side his servant rode the horse that they had shared between them turn by turn, on their journey thither?" (Bertram Thomas, *The Arabs*, p. 118 ; Amercian Ed.)

Their religious tolerance, which is pre-eminently a quality of democracy, is further evidenced by the fact that although the Arabs had ruled Egypt for nearly a century Egypt was still predominantly Christian (?) Religious intolerance did not characterize the pure and early Islam ; it was only as secular power and personal ambitions crept in that intolerance and cruel opperssion came to characterize Islam.

The Arabs at their best were liberal-minded. It was later that their laws became reduced to rigid forms that led to stagnation. Originally they were great reformers. Indeed, their laws are regarded as being centuries in advance of their European counterparts.

Judge Pierre Crabites, formerly an American judge in the Cairo mixed courts, once said to me that he believed that Mohammad was probably the greatest champion of women's rights the world had ever seen. To quote him, who speaks from years of experience in trying Mohammaden law cases ;

" Muhammad's outstanding contribution to the

Digitized by Khilafat Library Rabwah

cause of women resides in the property rights that he conferred upon the wives of his people. The judicial status of a wife, if so technical a term may be pardoned, is exactly the same as that of the husband. The Muslim spouse, in so far as her property is concerned, is free as a bird. The law permits her to do with her financial assets whatever she pleases without consulting her consort. In such matters, he has no greater rights than would have any perfect stranger (Bertram Thomas, *The Arabs*, page 138f, British Edition. Page 126f, Amrecian Edition).

Not only that, but the traditional triple utterance, " I divorce thee ", actually was designed to allow the interval between utterances (three months) as a time for reconciliation. This practice was not intended to encourage hasty and easy divorce, but rather to encourage delay and reconsideration. No matter, too, how many times a girl may marry she still retains her maiden name and a legal personality of her own.

Surely, such reforms would be regarded as progressive and extraordinarily democratic. As the followers search more and more for root meanings they will discover these original principles of freedom, which, as they are truly Islamic in character, will tend to motivate their actions the more.

What Bertram Thomas has said in ***The Arabs*** is pertinent

" The social structure (of Islam) while containing features repellent in a twentieth century view, must in fairness be compared with other systems contemporary with itself. More depends on the spirit of a social system than the letter of its regulations, and in the Middle Ages eastern enlightenment was pre-eminent in the world, and the religion of the Arabs insisted with the greatest emphasis on humanitarianism.

" To concieve of the Arab system as being in the likeness of our own, with a grafting on to it of its less

Digitized by Khilafat Library Rabwah

pleasant features, is wholly misleading: it had another and wholly differing ethos.....

" If, under the Arabs, women as a sex enjoyed less social and political liberties than they enjoy under modern Eupropean civilization—mixed dancing, mixed bathing, and the like are still objectionable, of course, to the orthodox—yet no woman went unmarried and was thereby unnaturally debarred from motherhood, and motherhood was held by Arabs of all time in the profoundest respect. If slaves were deprived of all political privileges there is still less difference, by far, in the material rewards of life between freemen and the slave in 'subsistence culture', such as in Arabia today, than between the 'haves' and 'have-nots' in our European civilization. This is said in no way to slur over those features in the mediæval Arab way of life which in a twentieth century view are repugnant, but as an indication that in practice it had a humanity of its own, a humanity untainted by the worst features of our modern economic industrialism. Without a wide humanity, indeed, the old Arab system could scarcely have displaced the earlier systems of so many different peoples across the mediæval world from the Himalayas to the Atlas, and survived in a large measure down to this day.

" 'What struck me even in the decay and poverty', wrote an Englishman a few years back, 'was the joyousness of that life compared with anything I had seen in Europe. These peoples seemed quite independent of our cares of life, our anxious clutching after wealth, our fear of death. And then their charity! No man in the cities of the Moslem empire ever died of hunger or exposure at his neighbour's gate" (*Ibid.*, page 152f., British Edition).

In times of crisis, all great powers, in an attempt to recapture the original purity and driving power of its days of early growth, tend to go back to the root sources in its beginning. The true strength and vitality and stamina of any great movement, like that of a

Digitized by Khilafat Library Rabwah

human being, are represented in the physique with which it is endowed in infancy—its inborn capacity! When one considers that the original precepts of Islam—to which their leaders are now turning more and more—were so progressive and democratic, there is in that fact a bond which can unite Christians and Moslems in world emergencies. Thus far, significantly enough, Fascism and Communism have not found a kindered spirit in Moslem countries. The common bond of democracy may now well serve as a link to bring together these unsuspected allies of democracy.

Throughout this essay it has been extremely difficult to distinguish between civil, religious and political equality and democracy. All within the Moslem State has not been on political equality. Slaves, for instance, had a religious but not a civil equality. Women, neither in the Koran nor in the later Islamic Law, had actual social equality with men, even though they did have civil and religious privileges.

Some of the strongest statements ever made about the indissoluble connection between equality and democracy were made by Daniel Webster. Among them somewhere is this statement: "A great equality of condition is the true basis, most certainly, of a popular government."

In dealing with this fundamental attitude of democracy in Islam, references have been made indiscriminately to civil, religious, and political equality evidenced within its domain, but no attempt has been made to magnify civil, religious or political equality as such—rather to point out that running underneath them all is this democratic tendency.

Politically, of course, Islam is not democratic, but it is bound together by a brotherhood and an equality of condition that is stronger than political ties. This brotherhood may express itself in civil, religious, or political phases of equality. What particular expression this democratic spirit of brotherhood takes is of little

Digitized by Khilafat Library Rabwah

consequence here, but it is significant that it is virile and active. Similarly, the fact that there is no cast in Islam is another evidence of dynamic and fundamental equality of conditions indissolubly connected with democracy. These common bonds of democracy may transcend political, civil and religious loyalties and be instrumental in bringing kindred souls together.

This limited presentation is not an exhaustive study. By its very brevity it lends itself to refutation, for exceptions abound; but it is hoped that this thought of democracy in Islam may serve to stimulate others to consider the possible Islamic support to world democracy in these crucial days.

Manchester-by-the-sea,

Mass. PAUL SIMPSON MCELROY.

Digitized by Khilafat Library Rabwah

FACING THE REAL FACTS IN JAPAN

Reproduced from *World Dominion* of July 1938. Taken together with the article we reproduced from the *International Review of Missions* in our last issue, it fairly completes the survey of the missionary field in Japan.

With few exceptions, missionaries in Japan have received the most kindly treatment from the Japanese people and their Government. They have not only been unmolested as they have carried on their missionary work, but on many occasions have even enjoyed the hearty co-operation of the authorities. The foreigner has always experienced full protection of life and property under a system of law and order which is in many ways most admirable, in spite of features which seem oppresive to an American. The Japanese people have invariably secured the affections of foreign Christian workers, so that an anti-Japanese Missionary is comparatively unknown.

Long and intimate contact with all classes of people has given the Missionary an inner understanding of the various social and economic problems of the Japanese. It is a well-known fact that the vast majority of the people are living precariously near the border line of bare subsistence, and the foreign resident can have only the most heartfelt sympathy for every effort put forth for the amelioration of these conditions. Every missionary has rejoiced in at least the partial triumph of Christian ideals in some phases of Japan's economic and social life.

Some missionaries and Christian workers have sought to present Japan's economic plight to the Western world, and have even depicted it as part justification for the ever-increasing disposition to annex the territory of other nations. Militaristic aggression has been justified on the ground that Japan was but following in the footsteps of Western nations from

Digitized by Khilafat Library Rabwah

whom she learned her military methods. It has even been intimated that a "worthy demonstration of Christian economics" on the part of so-called Christian nations would readily convince Japan of the validity of the principles of Christ. There are, however, many, missionaries who have come to doubt whether the end justifies the means in Japan's case, and it is questionable whether the end is a worthy one. Although the annexation of Formosa and Korea seemed justified in some ways, it is increasingly a question as to whether this has worked out even for the economic benefit of the Formosans and Koreans. Grave misgivings ensued when Manchuria was seized by the Japanese army and now that the programme of annexation, by instituting puppet regimes, has been extended to China, the silence of the average missionary is significant. Indeed some have been informed that if they cannot approve of the war they must keep silent. Now that the situation has become so serious as to present the most ominous perils to the Missionary enterprize, as well as to the Christian Chruch in Japan, it is high time that at least one missionary should screw up his courage to "grasp nettles" and point out some of the incontrovertible facts of the present crisis.

All save the most superficial observers of world affairs will readily recognize that we have come upon days when the spirit of anti-Christ is asserting itself in unmistakable ways. It is manifested in the dual conception of the divine ruler and the divine State. The recently consumated alliance between Italy, Germany and Japan is being justified in the last-named country on the ground that these lands partake of the same spirit. Whatever other characteristics they may have in common, it will be admitted that the conception of the totalitarian divine State with a divine ruler is at the heart of the thinking of these three countries. Another significant fact is that the Japanese Government has come to terms with the vatican and it is being noised abroad that the Roman Catholic Church will soon be the only recognized form of Christianity in

Digitized by Khilafat Library Rabwah

that country. All that is happening in Japan must be interpreted in the light of these facts.

The idea of the divinity of the ruler and the State is no new conception in Japan. Indeed one man of high standing in Japan asserted that the Fascist nations had borrowed this philosophy from the Japanese. While all intelligent persons know that such conceptions were common in the ancient world, Japan is perhaps the only modern nation where the idea has persisted. While contact with Western nations, and the impact of new thought, more or less tempered this conception in the minds of many of the intelligentsia, the majority of the people have grown up with the strong conviction that they are a unique nation and that the Emperor is absolute in his divine being, and one only to be spoken of as the "Heavenly King". The army and the navy have ever regarded themselves as the chief guardians of the inviolability of the Emperor, and the divine claims of the imperial family have always been most actively promoted by military men Unlike other nations, the army is not regarded as the servant of the Government, but rather as the servant of the Emperor: it is in no sense subject to the civil authorities, but occupies a position between the ruler and any Government which happens to be in power. Thus no Government can speak with authority regarding the activities of the army, which does as it pleases, being controlled only by what it considers to be the best interests of the Imperial Throne. As the chief purpose of the army is to glorify the Emperor, the vocation of the soldier is idealized in a manner which is unique in the world.

The President of a Japanese University, when discussing the problems of the nations of the world, asserted that the era of peace and righteousness could only be ushered in when the peoples of the world were united in giving their lives for the enhancement of the prosperity and glory of the Imperial Throne, of Japan. The present activities of the army in Asia are described as a righteous crusade, which aims at the pacification

Digitized by Khilafat Library Rabwah

of China and other lands by delivering them from the scourge of Communism and ushering in a rule of justice. Japan's mission is to save the nations, and the chief instrument of this beneficent purpose is the army. In stating that the co-operation of China and other nations is desired by Japan, the meaning is that they shall submit themselves to the rule of the divine Emperor, whose Japanese servants are the special recipients of divine power to administer the affairs of others. Perhaps this is one reason why the offices of so-called autonomous Governments, brought into being by Japanese military conquest, are invariably packed with "The Seed of the Sun", or Japanese office-holders.

As the peoples of the world can only find their greatest happiness and true destiny through proper glorification of the eternal Throne of Japan, it naturally follows that shrines are erected in all dependent countries where proper worship may be offered to the Sun Goddess, Amaterasu, and her imperial descendants. The Gapanese Government has interpreted that these shrines are not religious, but something above religion, while in actual practice they are treated as religious objects. Much of the language used in reference to them is parallel to that of Christian scholars who both deny that Christianity is a religion, and assert that Christ is a superlative being and not to be compared with the world's religious leaders.

Doubtless there are Government officials who are sincere when they insist that the State Shinto Shrines are not religious, and are intended simply to foster the spirit of reverence for the nation's builders and cultivate patriotism, but the fact remains that the military leaders of the nation, who now control the affairs of the country, are definitely promoting the worship of the Sun Goddess as well as that of emperors and national heroes of the past. All this is being done in connection with a movement to mobilize the spiritual recourses of the nation for a great crusade to pacify the whole Far East. Repeated commands

Digitized by Khilafat Library Rabwah

have gone forth from the Government authorities directing various organizations, such as schools and churches, as well as individuals and households, to go to the shrines and there do obeisance and offer prayer for victory.

The enforcement of the regulations intended to promote spiritual mobilization has not merely been the concern of the civil authorities, for the gendarmerie has been far more active than the police. Again and again gendarmes have shown themselves to be most intolerant of any suggestion that the beings enshrined were less than deity. The military, too, have been quite as intolerant of the activity of the small number of liberals, who are desperately trying to salvage the little that remains of genuine democratic constitutional Government in Japan. Among others, a number of university professors, who were critical of the militarists, have been arrested or forced out of their positions. The militarists have also forced through the Diet a new mobilization law, which aims to put the nation and all its resources under military control at any time that the authorities desire.

Perhaps the best summary of Chrisitian sentiment on the shrine question appeared in the report of the proceedings of Fourteenth Annual Meeting of the National Christian Council of Japan. It was recognized on this occasion that "the matter of paying homage at the State Shinto Shrines is becoming a test of patriotism for every Japanese citizen..... Where there is any hesitation to do obeisance at these shrines coercive measures are sometimes resorted to". It was further brought out that while "the Government has insisted for many years and still adheres to the interpretation that State Shinto Shrines are not religious.....the ritual employed at these shrines includes features which are distinctly religious. The priests who serve at these shrines offer prayers and perform other religious acts. Many educational institutions take their pupils to these shrines for the express purpose of fostering their religious sentiments.

Digitized by Khilafat Library Rabwah

The masses look upon these shrines as religious and visit them for the purpose of worship ".

In spite, however, of the full admission of the religious character of the shrines, the opinion of the Christian leaders in Japan was that, " Christians should accept the Government's interpretation that these shrines are not religious and help to make that interpretation known and understood in their own circles and among the people at large". Many of the Christian ministers have made, therefore, a heroic effort to impart to their congregations a philosophy which will enable them to do obeisance at the shrines and keep their conscience void of offence. Not a few believers, however, have been unable to comprehend the subtle reasoning which have given their pastors " rest of soul "; nor have the gendarmerie been able to comprehend the accepted Christian position, and they have been asking the preachers a number of pointed questions. To the question. " Do you regard the Emperor as God?" various answers have been given, such as : " Yes he is God." " He is inviolable in his person," and so on. One Christian minister even stated that there are four members in the Godhead : the Trinity and the Emperor, but he gained nothing, as he was arrested and charged with having shown disrespect to His Majesty. Some have tried to make a kind of Old Testament out of the Shinto mythology and to identify the Jehovah of the Old Testament with the Sun Goddess or her original ancestor. Others hold to a kind of Japano-Israelism which would regard the Japanese as descendants of the Israelites and the army as God's chosen instrument for chastising the apostate nations.

A prominent Christian university professor teaches that, while Jesus Christ is the Saviour of the soul, the Emperor is the saviour of the nations of this world. The gendarmerie have taken exception from time to time to expressions in sermons or religious articles which implied that Jesus Christ was in some sense the king of kings as far as the nations of the

Digitized by Khilafat Library Rabwah

world were concerned. The Government has recently appointed specific times when all subjects must bow either towards the Imperial palace or toward the Grand Shrine of the Sun Goddess and the other Imperial ancestors at Ise. Some ministers then argued that while the latter was not permissible, to bow toward the palace was not a religious act. The authorities, however, have now ruled that these two acts are identical as the Kashikodokoro of the palace is the same as the Grand Shrine; this is, of course, true, as the Emperor performs most of his functions, as the High Priest of the Nation, in front of the Kashikodokoro. The gendarmerie are now submitting a list of significant questions to representative ministers, which, freely translated, read as follows :—

1. Who is this God of Christianity?
2. What is your opinion of the 800 myriads of gods of Japan?
3. What is the difference between the Emperor of Japan and your God?
4. What is the difference between a foreign ruler and your God?
5. What is the relation between the Bible and Imperial Edicts?
6. What is the difference between Imperial Commands and the commands of Christ?
7. What is your opinion of ancestor worship and shrine worship?
8. What is your opinion of the ancestors of the Emperor?
9. What is the ultimate goal of your religion?
10. What is your idea of religious freedom?
11. Why do you regard worship at Buddhist temples and Shinto Shrines as superstition?
12. What is the difference between the Christian spirit and the spirit of Japan?

Digitized by Khilafat Library Rabwah

It is a matter of thanksgiving that at least some of those who have replied these questions have made it the occasion of witnessing to Christian truth. There are reasons for believing that the purpose of these questions is to find out just how far Christians are likely to go in resisting the effort to unite the nation in support of State Shinto. The conviction seems to be that whatever endangers shrine-worship imperils the state. One who refuses to worship the deities of the State Shinto Shrines is regarded as disloyal, anti-Japanese and even as a traitor. The circulation of Kanamori's. "Three Hour Sermon," long used as a tract, is now prohibited because of its anti-idolatry teachings.

Perhaps the large number of Christian leaders consider that the present promotion of State Shinto is but a passing phase, and so feel that the Christian Church should avoid a frontal clash with the authorities on this question. Every effort has been made to conform to various instructions regarding attendance at the shrines, bowing toward sanctuaries, offering prayers and so on. Discussion of the propriety of these acts for Christians has been discouraged in the churches. Indeed, the writer knows of occasions when the exposition of Scripture on the subject of idolatry was frowned upon and called a dangerous proceeding. It would appear now that, when it comes to participation in the activities of State Shinto, the present Government will not be content with any halfway measures. It is being asserted that "no foreign religion can enter Japan without undergoing essential modifications by Shintoism." Buddhism did not gain tolerance without compromise and Christianity must do likewise if it is to survive. One very prominent layman and former Christian educationalist, in fact, believes that ancestor-worship must be incorporated in Christianity, and holds that this is the great contribution which the East has to offer to the West. The recognition of the ancestor-worship by the Christian church would, of course, remove the chief difficulty from the minds of

Digitized by Khilafat Library Rabwah

those who would refrain from shrine worship. Another prominent Christian leader, while recognizing the natural antagonism between the religion of ultra-nationalistic and militaristic Japanism and Christianity, advocates participation in the ancestor-worship which is at the basis of the shrine system; while at the same time concentrating on evangelism and refraining from attacking Japanism. Can there be, however, a genuine evangelism which is not based upon exclusive Lordship of Jesus Christ?

Even the advocates of Japanism realize the true issue. The editor of the two largest papers in Japan called attention to the fact that Christianity had its Absolute, even Jesus Christ, while Japanism held that the Emperor was the only Absolute. He then raised the question as to whether the time had not come to put a stop to Christian propaganda on this account. The advocates of Japanism, fully realizing this issue, constantly ask such questions as: "Who is greater, the Emperor or Christ?"....."Do you not regard the Emperor as God?" and so on. If Christian history means anything at all, there can be no compromise here. Circumstances will inevitably present the Church of Christ with a clean-cut issue, and the decision will have to be made.

Liberalism and democracy are now practically dead issues in Japan. Ultra-nationalistic militarism is in the saddle and the country has submitted to a regime of extreme control of all phases of the national life, economic, social, religious and educational. The people are being constantly bombarded with propaganda by the press, the radio and all other possible channels. Nothing in the way of criticism or that is unfavourable to the Government or the army is tolerated. The war in China is not presented as one of conquest and exploitation, but rather as a holy crusade to rid that land of unjust rulers, red Communists and inaugurate there a regime of peace, righteousness and prosperity. When a pastor was given an eye witness account of the slaughter, looting

Digitized by Khilafat Library Rabwah

and unmentionable violence which characterized the capture of Nanking, he could not believe it and simply asserted that those guilty were Chinese dressed as Japanese soldiers who spoke Japanese very well, or possibly Koreans.

According to the newspapers the Japanese army sheathed its bayonets and was welcomed to Nanking by thousands of joy-mad Chinese who threw themselves in gratitude at the feet of the gentle and kind Japanese soldiers who immediately began to bind up the wounded, give food to the hungry and otherwise comfort those who had been the victims of the devilish regime of Chiang-Kai-Shek.

Even Christian ministers have come to believe that Japan has a divine commission to pacify the world and regard the army as the chief instrument for this purpose. A very orthodox minister, in a sermon, stated his conviction that it would be necessary to pacify Asia through India. Willard Price's article which appeared in the *New Republic* and then in the January issue of *Reader's Digest*, entitled "Japan's Divine Mission", was quite in accord with the facts. The alliance with the Fascist nations is constantly being celebrated and the recources of the empire are being mobilized for undertakings abroad which will require years to complete. The very fact that divine sanction is given to Japan's conquests makes the problem all the more serious.

If Japan's conquests continue, the question immediately arises as to the possible effect upon Christian missionary work. Will Japanese rule further or hinder the cause of the Gospel? The answer to this question is quite clear for, already, we have had abundant opportunity to observe the working out of the policy of the present ultra-nationalistic Government in such dependencies as Korea and Formosa, and also to some extent in Manchukuo, which is under the same type of puppet regime as will probably be instituted in various parts of China.

Digitized by Khilafat Library Rabwah

The Christian world is already quite familiar with the fact that Christian education is only being tolerated so long as there is complete submission to the system of shrine worship. In Formosa the Government is forcing all households to erect *taima* or symbols of the Grand Shrine of Ise, and the religious nature of these is shown by the fact that they are displacing other godshelves. Japanese newspapers have given wide publicity to the idea that China's degeneration was due to her neglect of ancestor worship. Thus the military authorities are already taking steps to restore Confucianism and ancestor-worship, and Shinto Shrines are being erected in China. In other words, unless the ultra-nationalistic militarists of Japan meet with such reverses as to discredit them utterly in the eyes of the people who now adore them, it is most likely that they will hinder rather than help the various missionary undertakings which are now being carried on in the conquered portions of China; and the same applies to Japan proper and her dependencies. In fact, it would appear that the Christian schools in Japan proper are to be treated much as they were in Korea or Formosa. When one large Christian College was recently forced to eliminate all mention of Christian principles as a basis of education in its school constitution, and henceforth base its educational programme solely upon the sacrosanct Imperial Rescript, which finds its sanctions in Shinto mythology, the statement was made that "two hundred other Christian schools would have to follow suit."

Recently a rather large company of Christian workers in Japan, in view of the very serious situation which has come to pass in the Japanese Empire, were gathered for several days to engage in united supplication and intercession. Great liberty in prayer was vouchsafed and God gave a new vision of Himself as sovereign over the affairs of the nations, and of the rapid culmination of His gracious plans for His people. With this assurance came a new sense of perfect rest in Him and new confidence and expectation of great things to come. It was made very clear that the supreme need

Digitized by Khilafat Library Rabwah

in these days is for intercession, that Satan may not be able to hinder the progress of the Gospel; that workers and all Christians may have tact and wisdom in these difficult days; that the Christian Church may be enabled to stand uncompromisingly for her Lord, and that believers may be given boldness to make an effective witness when they stand before the authorities; and those who are suffering persecution may be sustained and delivered; that hostilities in the Far East may cease and that there may be righteous peace; that God's highest and best plan for these nations may be realized and that a great revival may sweep the church throughout the whole world.

Digitized by Khilafat Library Rabwah

THE MIRACLE OF SPLITTING THE MOON*

The miracle of splitting the moon was shown during the time when the Holy Prophet, along with his followers, was practically besieged in Shi'b-i-Abi Talib in Mecca.

Mention of this miracle is to be met with in the Quran as well as the most authentic works of Hadith. In the Quran we read: "The promised moment draws nigh, and the moon has split into two. If these people witness a sign, they turn away from it and say 'It is manifest sorcery; they have ranged themselves in opposition to Our messenger, and they have gone after their own desires. For everything there is a settled time; and to them have come tidings in which there is a warning for them.[1]

In the Hadith we read: "The non-believers demanded a miracle which the Holy Prophet showed to them by splitting the Moon into two, one portion being seen on one side of Mount Hira and one on the other.[2]

Another source (Abdullah bin Mas'ud) reports the incident in the following words: "We were in attendance upon the Holy Prophet when he said: 'See and bear witness': one part of the Moon was on one side of the Hill, and one part on the other."

In addition to the above, in the works of Hadith some other reports, too, are to be met with concerning this miracle. These, however, are much less reliable than those set down above. But a lengthy discussion on the comparative merits of these reports is not

*Translated from *Sirat Khatamul Nabiyyin* by Hazrat Mirza Bashir Ahmad, M.A.

1. *Sura Qamar, ruku 1.*
2. *Bokhari* and *Muslim.*

Digitized by Khilafat Library Rabwah

aimed at here, as it would be of greater benefit and interest to the reader to discuss whether there is any reality behind them; whether the Moon did actually split into two on the occasion, or whether the eye-sight of those present was affected in some peculiar way so that to them it appeared as if the Moon had been torn asunder while, from the point of actual physical phenomenon, no such thing had happened; and lastly, whether the miracle, as shown, was of the nature of a mere conjuring trick with no inner significance, or whether it had some deeper meaning underlying it.

It should be remembered that among the uneducated masses all sorts of notions have gained credence with regard to the matter. But the point of view held by the intelligentia is that the control exercised by God Almighty on the Universe is so great, so unhindered, so unqualified and so complete, that, not to speak of the splitting of the Moon into two, nothing is impossible in view of His absolute power. This consideration apart, however, and as far as the actual fact concerning this miracle goes, the occurrence did not take place in the physical sense, having been no more than a Kashf. The wording of the Hadith supports this view, and most scholars of the earlier eras have accepted this explanation—Imam Ghazali, for instance, and Shah Wali Ullah Mohaddith of Delhi. [1]

But in case it is insisted that there is no conclusive reason to exclude a literal interpretation, even then the Muslim point of view involves no difficulty. It is on record as verified scientific data that heavenly bodies do actually split into two sometimes, torn asunder by incomprehensible causes. In 1928, for instance, in Laplata in South America, a star was observed to have broken into two. The name of this star was given as Nova Pictoris, and report of the occurrence was verified by the Johannesburg *Observatory* in South Africa.[2] Scientists say, moreover, that the

1. *Siratun Nabi*, vol. III.
2. The *Hindustan Times*, Delhi, dated April 29, 1928.

Digitized by Khilafat Library Rabwah

possibility of some Heavenly bodies having been torn apart in ages gone by cannot be excluded. So, if a portion broke away from the moon during the days of the Holy Prophet, or if the moon first broke into two and the fragments again came together, there would be nothing incredible in it.

Now the question remains as to what was the inner meaning of the miracle, and this is the most important question, as the greatness or otherwise of a miracle depends upon this circumstance more than upon its uniqueness. In the science of interpretation of dreams the moon signifies political power and kingship.[1] Many instances in support of this interpretation are to be met with in history, there being two in the life story of the Holy Prophet himself. In Khaibar in Arabia, there was a Jewish chieftain, Hai bin Akhtab by name, whose daughter, Safiyah, dreamed that the moon had dropped into her lap. Her father, when he heard about the dream, was furious with her and slapped her on the face saying: "Are you dreaming of marrying the King of Arabia!" The dream saw actual fulfilment as, after the conquest of Khaibar some years later, Safiyah was married to the Holy Prophet.[2] Similarly Hazrat Aesha, a wife of the Holy Prophet, saw in a dream that three moons had fallen nto her house, and this dream, too, actually came true as three kings (*i.e.*, the Holy Prophet, Hazrat Abu Bakr and Hazrat Umar) came to be buried in that house.[3]

The miracle, therefore, was not merely of the nature of a conjuring trick devoid of any deeper meaning. It held in it a wonderful prophecy of stupendous import that the sovereignty of Arabia as it then existed was about to be smashed to pieces. Coming at a time when the Holy Prophet and the helpless Muslims were being subjected to unspeakable tortures, the

1. *Ta'tirul Anam*, vol. II, under the word "Qamar".
2. *Asadul Ghaba* and *Zurqani*.
3. *Moatta, Kitabul Janaiz.*

Digitized by Khilafat Library Rabwah

miracle and the prophecy it contained were intended to re-assure the Muslims that thier sufferings were soon to be changed into the joy of victory and to serve as a 'Sign' of the truth of Islam.

The miracle was witnessed about 5 years before the migration to Medina took place, *i.e.*, in the ninth year of the Ministry, roughly speaking.

Digitized by Khilafat Library Rabwah

REVIEWS

The History of Israel *by H. Wheeler Robinson, D.D., Duckworth's Theology Series, 5s.*

THIS is a compact little book of 262 pages. Complete mastery of the subject has enabled Dr. Robinson to put more material in this small volume than would be possible for an ordinary writer to produce in a much bigger work. The "book covers the whole period from the Exodus to the destruction of Jerusalem in A.D. 70. It meets the need felt by many teachers and students for a short text-book which can be read through continuously as an introduction to the larger histories. Its distinctive feature is the attention given to the implicit philosophy of Israel's history, which must be the basis of any interpretation of that history as revelation."

Outside the circle of Christian divines, the book is likely to tantalise rather than satisfy the reader. It assumes a vast degree of familiarity with the Old Testament which is impossible in the case of the general reader interested in the history of Israel because of its unique place in the history of Religion. People who would fall in this class are by no means as few as might appear at first thought. Out of all the ancient races of which history has record, the Israelites are the only people to have preserved, with marvellous fidelity on the whole, the idea of the Oneness of God. Those who hold a Theistic view of Life cannot but believe that God must have revealed Himself, at the proper time in the history of each, to every group of humanity, He being the God of all. But entrusted to every other race the idea of God (of which His Oneness is the very soul and starting point) invariably deteriorated as time went on. Israel,

Digitized by Khilafat Library Rabwah

however, has held firmly to the central conception in spite of all vicissitudes. This circumstance imparts special importance to the *History of Israel*, and the question is of transcending interest as to what were those factors which gave monotheism such a firm hold on the mind of Israel. A study along this line of thought would fill a gap that deserves to be filled as soon as possible.

The Moslem World, *a Christian quarterly review of current events, literature and thought among Muslims, October 1938, published by the Hartford Seminary Foundation, Connecticut*

CONTAINS a number of articles which afford interesting study to a Muslim. The one on "The Significance of Nomadism for Hebrew Origins" is scholarly, but academic rather than of practical interest. "Origins of the Mosque" is characterised by a mental attitude towards Islam which is common, unfortunately, to a large number of Christian writers, *i.e.* an irresistible tendency to go out of the way to have a dig at Islam :

> "Mohammad made payment for his plot in good silver, although it was urged upon him as a gift."

This sentence is all right as far as it goes but there is a footnote attached to it :

> "This urging does not indicate on the part of him who offers a fixed determination to make a gift ; 'my house is thy house,' 'my purse is thy purse' being every day formulas. The end is often only to leave the buyer, supposedly generous, to fix his own price and that at a higher figure than the seller might propose. This is an ancient procedure, of which Genesis offers us a curious example in the twentieth century B.C., when,

Digitized by Khilafat Library Rabwah

after the demise of Sarah, Abraham wanted to bury her at Hebron (*Cf.* Gen. xxiii : 7—20).

The writer in this arctile is discussing " Origins of the Mosque", but goes out of his subject to throw a mean reflection on the party from whom the Holy Prophet purchased the piece of land on which the mosque was built. Formulas of frequent use in social intercourse are used by people in three ways :—as mere formal expressions devoied of any significance ; as a cunning method of securing an advantage not possible by other means ; and lastly as a sincere expression of how a person really feels with regard to the matter. The mere fact that a formula is used insincerely by some people does not, by itself, prove that probably it was not used sincerely on the occasion in question. Yet this is what C. Saarda has implied in effect.

The article on " The Epistle to the Hebrews and the Religion of Islam " will benefit Christian Missionaries in Muslim lands as well as Muslim Missionaries engaged in the Christian field. But the best article in the issue, from our point of view, is by James Robson :—" Is the Moslem Hell Eternal." It is a scholarly, fair and honest attempt to study an important question without prejudice. Such a fair-minded article pre-eminently deserves an answer. But that task we, of necessity, have to leave to M. Mohammad Ali, as Mr. Robson specifically refers to his translation and commentary of the Holy Quran.

The International Review of Missions, *quartcrly, October 1938*

THE most interesting feature in the eyes of Muslims would undoubtedly be the article by S. A. Morrison entitled " Missions to Muslims". Some observations and conclusions presented by this writer are remarkably penetrating and

Digitized by Khilafat Library Rabwah

accurate as far as the reaction of Muslims to Christian Missionary activity and its methods are concerned.

World Dominion, *a quarterly international Review of Christian progress, October 1938*

CONTAINS many features of engrossing interest. There is an article on "the Refugee Problem," and two on the Jewish question from two different points of view. "Lessons of the Indian Mass Movements can be read with advantage by those interested in India either culturally, politically or religiously. *Whither Arabia?* is of special interest on account of the outstanding personality of the writer (Dr. Zwemer). It also serves as a good illustration of an observation made by S. A. Morrison in his article entitled "Missions to Muslims" in the October issue of *The International Review of Missions*:—

> "Missions, again, are condemned for their (unjustified —Editor) attack on the character of Muhammad as well as the validity of the Quran ....."